

Survey on the Meaning of Love from Nur ad-Din Abd Ar Rahman Jami View Point

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ABSTRACT

Love is a principle issue of mysticism that causes to humors and quest for perfection of the creatures. Abd Ar Rahman Jami expresses this quest from virtual love toward real love in “Layla and Majnun” eloquently in literature history. Scholars and poets point to words like love, beloved, lover, request, and requestor in their speech. Jami uses these words in his poems explicitly and repeats them as allegorical stories implicitly. This article tries to investigate the meaning of love from Nur ad-Din Abd Ar Rahman Jami view point.

KEYWORDS: Abd Ar Rahman Jami, love in Persian literature, Layla and Majnun.

INTRODUCTION

“Nur ad din Abd Ar-Rahman Nizam ad din Ahmad Ben Mohammad Jami is one of the Persian poets of fifteen century. He wrote his triplet divans in 1517 in three periods of his life and he called them “Fatihat al-Shabab”, (the beginning of youth), “Wasitat al-ikd” (the central pearl in the necklace), and “Khatimat al-hayat” (the conclusion of life). Certainly, he considered Amir Khosro Dehlavi as a great poet of fifteen century in this work and he divided his divans into three periods. Triplet divans of Jami involves sonnets, elegy and quatrain (review and sentiments of Jami works: 1999:90). Haft Awrang (seven thrones) is his major poetical work. The First Awrang consists of long poems about mysticism composed in three chapters. The Second Awrang involves mystical and moral points, tales and allegories. It is a secret based on “Salaman and Absal” in Avicenna’s “Al Esharat and Altanbihat” book explained by Khajeh NassiridinTusi. Jami used its principles in this story (Jami mysticism in his works, 2004:49). Third Awrang involves “Tohfatul Abrar” (the gift of the free) about training and preach tales and allegory in twenty articles. Fourth Awrang consists of poems about steps of quest and training in forty chapters. Each chapter contributes ethical and mystical principles and tales and allegories are narrated accordingly. Fifth Awrang narrates story of Joseph and Zoleikha. Jami composed these poems compared to Nizami’s “Khosro and Shirin”. Sixth Awrang consists of “Lyla and Majnun” story following Nizami’s Lyla and Majnun. Seventh Awrang involves “Kherdnameh-e-Eskandari”(Eskandari wisdom) that expresses rulers and preachers status from Greek philosophers like Aristotle and Socrates viewpoints”.(Iran literature history,1985:359-360).

Theoretical principles

Abd Ar-Rahman Jami is the great poet after Hafez. He refers to his statue in an elegy composed five years before his death.

I was born in eight hundred and seventeen since emigrate from Mecca to Medina and I was in summit of life and now I am weaken

Jami is son of Nizam ad din Ahmad Dashti and grandson of Shamsedin Mohammad Dashti Isfahani migrated from Isfahan to Khorasan because of attack of Turks”.(Jami’s Divan by introduction of Mohammad Roshan,2001:70-80).

“Abd-Al-Rahman Nur-Al-Din Muhammad chose to use “Jami” because of two reasons that he mentions in a poem. First he was born in Jami and second he was taught by Sheikh-ul-Islam (Ahmad) Jam :

My birthplace is Jam, and my pen

Has drunk from (knowledge of) Sheikh-ul-Islam (Ahmad) Jam

Hence in the books of poetry

My pen name is Jami for these two reasons.(ibid:33-34)

Jami was a famous poet and he considered poetry inferior to his status.”

“Jami’s poem is special in explanation of Sufism. None of the previous Sufi poets could not express unity of existence, “Shahnematoll Vali” and “Shamse Makerbi” could not explain Sufism poetically”.(ibid)

“Haft Awrang indicates imitation of Nizami’s “Khosro and Shirin” style. Tuhfat al-Ahrar (gift of the free) is imitation of Nizami “Makhzan al Asrar” by the same mystical and ethical stories. There is no difference between Lyla and Majnun of Nizami and Amir Khosro’s”. (ibid: 35).

“Nafahat al-Uns (Breaths of Fellowship), biographies of the Sufi Saints is famous work of Jami”. (ibid: 37)

Literal root of love

Dylami quotes from Jonaid “Love is rooted in “Ashag” and it is summit and highest point of a mountain. If it is said that somebody falls in love, it means that he loves more than others”. Love is an illness and it leads to madness by seeing beautiful face. It is said that love rooted in a plant called “Labab” that dries the tree by turning around it. So, this status is considered in falling love”.(Giyas al Logat,1862,definition of love).Hussein ben Mansur Halaj writes:” love is the first flame of existence light and it is glorious and could change into different colors and lead to different behaviors and behaviors are originated in love ,eternality and divinity”. Avicenna writes: “love is existence essence of all creatures and it is gift offered to all creatures” (Articles of Ebne Sina, 2009:375). Aynoal Gozat Hamadani writes: “I wish all creatures fell in love in order to have purposeful life”. “Abo Saied considers love as trap. Khaje Ansari defines it as pain without remedy. Hafez considers pain as a consequence of love”. (Hafez poems glossory, 1985:620)

“Love and kindness convert human being into heavenly creature. Love is an elixir that leads to exaltation of human being and human by acceptance of love becomes trustee and he reflects all manifestation of God. Love is an attitude that connects human to God”. (Words of Love, 2001:24)

“A lover is kind, patient and he is not jealous, proud and he does not behave in unpleasant way, he is not angry and suspicious. He believes in all creatures and he is hopeful and love is eternal for him”. (The superior gift: 2001:22).

Although narratives and miracles point to love, but past scholars never referred to love of God and love was entered in Islamic culture since fourteen century. It can be referred to following as reasons for deny of love in this period:

1-Since love and related words are mentioned in Quran, they preferred to use the same word.

2- Since love was used in its sensual concept for avoiding any usage of the word”. (Words of Love, 2001:25)

Is it permitted to use love about God? Could a person claim that he falls in love with God? Is love a common name? Is it allowed to say that God is a lover and beloved? Scholars suggest different view points. Some scholars reject love and some accept it. Those who reject love try to cover this secret and those who accept love, do not blame lovers and beloveds”. (Mysticism philosophy, 1991:353).It seems that deny is not acceptable, since love has been referred in narratives.

“Love has been used in relationship between human and God several times since centuries ago. Abdoll Vahedin Ziyd Basari accepts love as an appropriate word concerning to divine love based on divine narratives, although he proves that usage of love in relationship between God and human is allowed, he prefers not to use love word in his book”. There is no conclusion among scholars accepting usage of love. Even Dylami explains explicitly:” since love is popular and there is no conclusion in its application, we chose it because of its usage since application of common word is superior to uncommon word”. (ibid;7)

“Although Abo Hamed Gazali defines love relationship between God and human and emphasizes on usage of love in its “ extreme kindness” concept ,but he uses kindness not love in his book”.(Words of Love,2001:28)

Abo Hamed Gazali in “Alchemy of happiness” (Kimiya-yi Sa’adat) refers to some quotations and writes: “a scholar says nobody could love others except his own specie and since God is not our species, so we can not love him and he defines love as obedience (Alchemy of happiness 1997:v.2:581).Hajviri refers to scholars and writes since love denotes prohibition of beloved and human being is prohibited from seeing God,

so God love by human is admissible. He believes that since love is going beyond boundaries, thus there is no limit for God, so love by God is impermissible. "Love is prohibition from beloved and human is prohibited from God so, human's love is admissible".(Kashfal Mahjub,2004:454)

Love from Abdoll Rahman Jami view point

Jami composed love poems. Like Hafez, he accepted neo platonc theory about love as an elixir and connection between existence and human and resource of pain and happiness. Jami composed love poems (without separating earthly and heavenly love) and he referred to love story in his Haft Awrang. "All creatures are manifestations of God and universe was created based on love. So God wanting to show his magnificence created universe. Every phenomenon is manifestation of God. In deed, God is beloved. He loves himself and he is beloved of all creatures. Love is manifestation of God". (Joseph and zoliekha, 1998:21)

Like other Sufis, Jami identifies God's love to manifestation as a reason of creation of universe:

Grades of love:

1-certainty of lover and beloved

2-unity of lover and beloved

3-inner connection between lover and beloved

In the first step, the lover needs and beloved avoids .The lover demands beloved and he considers himself as part of the beloved, this step is called separation. In the second step called unity, the lover finds the beloved in his and he finds himself as mortal in the beloved. In this step everything reflects the beloved. Mortality of everything and especially "I" in God that Mansur Halaj referred to this word Halaj became accused to blasphemy. Since the beloved needs to lover with mortality of lover in the beloved so, love becomes eternal.

The final step is seen in status of Halaj, abu Saied, Bayazid, Mulana and Hafez is consequence of perfection of lover's love and the beloved need to love and this step is achieved after unity. Since in this step there is no unity of elements so, it is considered middle stage. There are three steps in earthly love: first the lover seeks the beloved and the beloved rejects the lover for examination of level of love and when the lover shows his honesty, the beloved accepts his love and it leads to unity. By showing stability ,loyalty and honesty, the lover reaches to stage that the beloved falls in love with his honesty and loyalty and the beloved needs to love more than the lover".(Hafez doctrine: 2004:364-367)

Steps of love in Jami's "Layla and Majnun"

As before said there are three steps in earthly love. First the lover seeks beloved and the beloved rejects the lover for examination of level of love and in this stage the lover examines the beloved. Lyla examines Majnun for his love .This step called unity and in this step only love is important for the lover and he become overwhelmed in the beloved. By showing stability, loyalty and honesty, the lover reaches to stage that the beloved falls in love with his honesty and loyalty and the beloved needs to love more than the lover. Layla becomes anxious due to knowing her by Majnun and cries that there is no Majnun who loves her. The third step is inner connection between the lover and the beloved and the lover and the beloved reaches to step that Lyla falls in love with Majnun and Lyla could not bear death of Majnun since Lyla fell in love with Majnun's love.

Description of love by Abdul Rahman Jami

1-love is honorable element of human heart

Heart is not free from love pain

Painless body is only soil and water

Every body becomes lover

O, there is no loveless heart in the world (Joseph and Zoliekha,1998:78)

2-love path is long and dark

The pain night will be ended

And separation pain will be remedied

Unaware of this fact that this night is so long

- And from that night to morning there are hundred years (ibid: 113)
3-there is no comfort in love
How a pleasant word of an old lover that said
When there is love, there is no comfort (ibid: 254)
- 4-only love is enough
I was trapped in love
And this trap is enough for me (Haft Awrang: 2007:101)
- 5- Wisdom is uninvited in love
When I say the secret of love
I consider wisdom
Wisdom is bewildered in love path
Wisdom could not rule out on love
When love is perfected
There is no way to reasoning (ibid: 103)
- 6-there is no compatibility between love and kingdom
Where vigilance is necessary
Love is contradicted to ruling out
Love makes trouble for ruler
There is no compatibility between love and kingship (ibid: 280)
- 7-pain is consequence of love
Where there is love
Pain is accompanied by it
It should not be blamed
It is necessary to give an advice (ibid: 234-235)
- 8-the universe is based on love
Universe is based on love
Sun rises because of love (Haft Awrang: 2007:514)
- 9-glouriosity, calmness and comfort of earth is due to love
Earth took one sip of love cup
And calmed down in the universe (ibid: 514)
Earth becomes glorious
By shining sun on it (ibid: 514)
- 10-the foundation of universe is based on love
The narration of the love story starts from him
Say there is no beginning of love
He is leader of love path
He is omniscient and kind (philosophy of mysticism: 1991:402-403)
- 11-the angles fall in love
He is leader of love path
He is omniscient and kind (philosophy of mysticism: 1991:402-403)
- 12-everything enjoys love
He is leader of love path
He is omniscient and kind (philosophy of mysticism: 1991:402-403)
- 13-love librates human being
Trap in love to become liberal
And accept its pain in order to be happy (ibid: 78)
- 14-speech value is result of love
The sweetness of speech is result of love
Sun shines because of love
The sensation of word is consequence of love (Haft Awrang, 2007:865)
- 15-love denotes good nature

- There is no discussion about love
Love is reason for good nature
When a person is good natured
He falls in love trap (ibid: 813)
- 16- Love is sign of innocence
Whom is love his sin
It is witness of his innocence (ibid: 791)
- 17-love eliminates sensuality
Love has eliminated sensuality from my heart
Love is enough for me (ibid: 480)
- 18-body is valuable by love
Loveless heart is like a death body
Body is alive because of love
Who does not fall in love?
He is dead (ibid: 514)
- 19-love is an elixir
Love is an elixir everywhere
Copper is gold because of its elixir property (ibid: 514)
- 20-love promotes life
Love promote youth
It is a reason for happiness in both worlds
Demand life essence from love
And seek treasure from love (ibid: 514)
- 21-love world is the happiest world
Do not avoid love pain
There is no world happier than love world (ibid: 78)
- 22-love is a healer
Love is healer of pains
Love is healer of your heart wound (ibid: 248)
- 23-everybody defines love according his comprehension
Every body explains love pain
According to his comprehension (ibid: 201)
- 24-human is relaxed by love
Human could only release from world pain by love (ibid: 758)

Conclusion

There are different positive and negative view points about love. Some scholars blame love and they believe that love is idle and unreligious talk. Some scholars consider love as a sensual virtue and they praise love. These scholars do not consider nature, reasons and ultimate goal of the love and some consider it as sensual illness and others consider it as divine madness.

According to Jami virtual beloved is manifestation of love and human being could obtain real beloved. It is obvious that physical conducts are attractive.

In Jami opinion love improves life and remedies pains and eliminates sensations and it is sign of innocent and liberty. Every creature is manifestation of love.

But for seeker of truth, it is necessary to release from sensual traps, although the lover requires these traps. Since he leaves traps of egotism and indifference and achieves meaningful life. All forces are oriented and the lover experiences their unity. He experiences devotion, excitement and unity. So such love is allowed and it is quest of reaching truth. Jami believes that earthly love is unpleasant and if it reaches to perfection it is accepted.

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